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WOMEN'S RIGHTS:

OR, A TREATISE ON

The Inalienable Rights of Women,

CAREFULLY INVESTIGATED,

AND INSCRIBED TO THE

FEMALE COMMUNITY OF THE U. S. OF AMERICA.

BY JOSEPH SAYERS.



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PREFACE.

Man braves the storms and dangers of his fate;
But woman is the mother of the State.

It is my intention, in the following pages, to show to the female sex their inalienable rights and just claims to a free participation in all the privileges and advantages pertaining to any civilized people or country, in due accordance with their sex and sphere of action in life. Notwithstanding there have been some things said and lectured on, and published in the journals and periodicals of the day, touching this important subject, yet, in my opinion, it has not received that due research and that strict investigation which its intrinsic value and its high importance to the succeeding generations so justly merit.

Never was there a time when this subject, blended as it is with the moral, the virtuous, and the well-being of our enlightened country, needed more strict discussion and pure investigation than at the present.

When we see our happy and free continent inundated with vice, crime, and depravity, the time is matured that the genial and enlightened mind of both *Male* and *Female* of our community should inquire into the causes and the sources from which such torrents of evils emanate, and establish permanently such remedies as would evidently produce the opposite happy results.

To investigate the fountains from whence these deleterious evils flow, and to demonstrate the means whereby, as torrents of vice, they may be disimbedded from their deep-worn channels, shall be my duty, in the following pages, to illustrate.

That the paramount right of women to an equalization of literary and moral instruction in their sphere of action, as much as man receives in his sphere, speaking comparatively, has not for centuries, nor for ages past, nor is it at the present time universally communicated to the female youth, shall be my charge to investigate.

This I shall prove, by incontrovertible, logical, and present existing facts, to be the greatest barrier to personal safety, to the advancement of moral and scientific improvement, and the greatest deterioration to the honor and dignity of our nation.

That a liberal literary, moral, and virtuous female education is the only detergent remedy for vice, crime, and immorality, I shall also prove. That the present condition of female society, in point of education, is below the mediocrity of man's position in the great scale of humanity, and that she is and was divinely intended to be co-equal to man, I shall also prove, beyond a contradiction. That as touching pecuniary rights in point of remuneration for manual labor (for such of the female community as do and must ply the manipulations of their delicate fingers for a livelihood), are not recognized by judicial authority, nor secured by law equally to women as they are to men, I shall in due place advert to this point.

With these views in contemplation, I shall fearlessly, and untrammelled in mind, lay my thoughts before a discriminating public, advocating, as far as in me lies, an equalization of rights to the free and enlightened people of the United States of America, and particularly the paramount justice of equal educational instruction, and all other advantages under our glorious Constitution, to the female community, compatible with their sex, and to which their position and dignity in the great scale of being so justly entitle them.

To escape the lash of the pedant and the demagogue, and evade the vituperation of the scrutinizing satirist, any more than other writers have done before me, I can scarcely expect; but should I fall a victim to my sentiments, in the Elysian field of *Women's Rights*, I shall fall convinced of the justice of my cause, breathing on my last respirations the justice of the inalienable *Rights of Women*.

Investigating these sentiments, then, with due care and deliberation, I am happy to subscribe myself the advocate of *Women's Rights*,

JOSEPH SAYERS.

WOMEN'S RIGHTS.

THE depravity of the world, the degeneracy of the times, and the demoralization of the community, have ever been found to be conflicting enemies to the social happiness of humanity. It is rational then to conclude, that these predominant evils must be the unhappy results of some unforeseen or long neglected causes. The sources from which they flow must be corrupt and morbid in themselves, or the torrents which issue from them would not be so deplorable in their consequences.

That these lamentable evils generate and fructify under the penumbral clouds of ignorance, is manifest to the investigating mind.

The wise and enlightened part of our community, who denounce these things as derogatory and dangerous to our safety and well-being, and who have power in their hands, should in due time investigate those evils and their sources, and adopt such detergent means as would eventually eradicate them from our happy land, or at least mitigate the velocity of their

career. To effect such a desirable and important change in the state of society, requires some time, and the combined energy of the enlightened and moral part of the community.

But if efficient measures were adopted, and the basis of a literary, moral, and virtuous female education universally established, soon, very soon would society feel the consoling happiness of the results, and vice, crime, and depravity would disappear before its mighty influence. As nothing but a pure, moral, and literary education, and a proper training of the mind, can enable us to discard vice and denounce crime, so, in my opinion, they are the best antidotes against evil propensities, and the surest remedies to secure peace, safety, and harmony to the people of any nation.

If a thorough organization of literary, moral, and virtuous female education were properly disseminated and established throughout our country, soon would the cheering beams of the light of instruction irradiate our land, soon would its utility and balmy influence be felt, and soon, very soon would the march of female intellect, in literature, in the arts and sciences, and in every thing grand and great in their sphere of action, extend with electric velocity from state to state, and from shore to shore. Then would the state of society be improved; then would the march of education receive a fresh impulsive pathos; then would the sciences extend; then would our glorious and free

institutions flourish in prosperity, and then would the blessings of Heaven descend upon our people.

When the Eternal and All-wise Creator of all things willed that man should become a living soul, He endowed him with all the essential requisites whereby he could sustain himself in his exalted position above all the rest of the creation. It is rational to believe that ADAM was an emblem of divine perfection, emanating as he did from the omnipotent hand of Divinity, and made after the image and likeness of God Himself. That ADAM possessed all the physical and mental functions of human organization, it is also rational to believe. We have every reason to possess the implicit belief, that he was majestic, noble, and beautiful, walking upright, superior to all other animals, and composed of perfect purity of soul and of body. For his greater security and comfort his Almighty Maker prepared for him a terrestrial paradise, wherein He placed him, and held frequent converse with him. In order then to carry into perfection the inscrutable will of Almighty God in His divine dispensation, and as ADAM was destined to be the parent of the human family, the Eternal Jehovah seeing him alone and in solitude, and wishing to consummate his happiness here on earth more fully, willed to give him a consort and companion made from himself, "bone of his bone, and flesh of his flesh," equal and co-equal with himself—two bodies distinct in themselves, but hypostatically

united in one. "They shall be no longer twain but one flesh." And from these two, in accordance to the divine ordinance, all the generations of the earth have emanated.

Let it be remembered that these two, ADAM and EVE, the original parents of the entire human race, are no longer twain but one, and whose example the human family have followed, and will continue to follow to the consummation of time in the union of the sexes, and in due concurrence with the divine command in order to propagate and perpetuate generation, and that any thing tending to deteriorate or elevate one of the sexes, tends in the same degree of ratio to affect the other. Hence, then, while I advocate the Rights of Women, I by no means depreciate or interfere with men's rights; nay, on the contrary, if my subject has any tendency to elevate women in their present position, it must have the same bearing on men, since to elevate one is to raise the other, and to depreciate one is to sink the other. According to a natural philosophical law, if two bodies be united, and any intensity of force or power be applied to either of the bodies, both must obey and go into motion, and according to the ratio of intensity applied will the velocity of their motion be. So it is with the sexes; if we elevate one, we must raise both, and if one be sunk the other can not rise. To the mind of intelligence, this must be conspicuously palpable, and every close observer must see, that unless the

female sex be liberally educated and properly trained up in virtue, morality, and literature, the male sex can not sustain their position in the scale of existence.

I have said that ADAM was majestic, noble, pure, and beautiful, and who can contradict it?—the handiwork of God himself. But if ADAM was beautiful, I may justly aver that EVE was still more so. From the external appearance of both sexes, and making a rational comparison, the female sex have justly attained the character of being the more fair. It is indubitably believed by historians and antiquarians of deepest research and celebrity, that in the person of EVE were blended all the loveliness, beauty, and prepossessing charms that ever woman possessed. Unaided by artificial decoration, her fascinating qualities—pure as they were delightful to behold—were most alluring and irresistible. Her silken hair, of the finest hue and texture, rolled artlessly in ringlets over her pellucid neck and shoulders, leaving interstices through which the clear surface appeared whiter than the virgin snow. Her sparkling orbs of vision, clearer than the transparent diamond's glow, beamed with expressive intelligence, and indicated superior wisdom. Her blooming cheeks bore the tint of the freshest blushing roses, and excelled the hue of the clearest touch of the brilliant vermilion. Her ruby lips, transcending the purest coral, were bedewed with the nectar of nature's purest

production. Her teeth, in even rows, excelled the clearest polished ivory. Her heavenly voice communicated thrilling intelligence to the ear and to the heart. Her graceful motion and majestic demeanor combined to highten all her other perfections, for angelic like she moved. The graces seemed to play on her delightful person, and all contributed to constitute her a living, moving angel—unequaled on this side of heaven.

Well and truly might a stanza of the memorable and ingenious PHILLIPS be applied to this consummate gem of perfection. Yes—

“She was charming, young, and fair;
None, none, on earth above her;
As pure in thought as angels are—
To see her, was to love her.”

But whilst I, or any other writer, would aim at eulogizing EVE, I would say that it would be in vain and a waste of time—for all the encomiums which the ingenious eloquence of man could lavish on the excellence of EVE would not pin one wreath of glory on her brow, nor attach one attribute of perfection to her consummate, exalted, and intrinsic dignity. Nor has any of this transcending superiority of external appearance, nor of fascinating beauty and loveliness, nor of intrinsic worth and dignity, departed from her sex. They have retained them in succession, perfect and inviolate, through all the preceding

generations down to the present time, and will to the consummation of the world. We can behold and prove this fact by ocular demonstration, in a comparison of the sexes, now, as well as heretofore, beyond a contradiction. Hence, then, a superiority in the external physical organization, in the sympathetic feelings and affections, and in the gracefulness, demeanor, and dignity of humanity, must in justice and candor be awarded and allowed to the female sex. Also a perfect equality in every attribute of mental organization, in the fineness of perception, in the delicacy of touch, and in every function and attribute of intellectual and corporeal knowledge, reason and understanding, and even a superiority in the susceptibility of receiving mental instruction, which I will hereafter clearly demonstrate.

That these things must be seen and known to the investigating mind of the discerning thinker, is an indubitable fact. But it is, on the other hand, a lamentable fact, and as true as it is deplorable, that the intrinsic merit of the great faculties and powers combined in the physical and mental organization of the female sex, do not receive from the male part of our species that degree of regard and attention due to their worth. I would be here understood that they do not receive that due degree of educational attention (universally speaking) which would enable them to develop those latent powers of intellect

whereby they could apply them to utility to themselves and the world around them.

Now, as these two illustrious personages, ADAM and EVE, were endowed with similar mental gifts and intellectual powers, the very smallest of which was superior in virtue and merit to all bestowed on the rest of the creation, we may rationally aver, and we have the unerring words of truth for this inference, that these beneficent endowments were equal in both sexes, and not imperfect in the one more than in the other. The most incontrovertible and conspicuous demonstrations of this have been manifested in the female sex through the long lapse of time, ages, and generations, down to the present day. It would be egregiously absurd to think that the mind, containing the most valuable gifts of God to man, would be given to woman for useless purposes, and vague and incapable of receiving the necessary instruction. This would be preposterous blasphemy against the omnipotence of God; for, as the Creator of all things made nothing in vain, so neither did He, in his beneficent wisdom, endow woman with an incapacious mind. Nay, on the contrary, I will show beyond a contradiction that, in many cases, and, I believe, in a majority of cases, that the mental powers of women are not inferior to those of men, but that they are of a finer perception, and on many occasions more easily instructed and enlightened than are those of men.

Throughout my familiarity with and an actual experience of thirty years in school education, I have invariably found the female department of my schools to excel in every branch of literature and science under investigation—of the same age and under the same degree of instruction. Even in mathematics and in the classics their progress was better than male pupils of similar ages. Females will undoubtedly learn more in the same time, and with less instruction, than males will do. I appeal to old and experienced teachers for the truth of this assertion, which I make paradoxically, that it may be noticed, and I am confident of the concurrence of judicious, candid men.

The mental perception of females is better, their patience under intricate study is better, their attention and diligence are much better, and they will arrive at the archetype of the idea advanced with less elaborate instruction, and in less time than males of the same age will do. In difficult investigation, in analysis, in composition, in calculation, in grammar, logic, or rhetoric, and in every other study, but more particularly so in any thing where manual dexterity is required, they equal, if they do not surpass, the male sex of similar ages in all school institutions.

In the abstract reflection of this part of my subject, I think myself warranted in saying that the female sex in the great scale of humanity are as susceptible of

receiving ample literary education, and in every point of congruity regarding the aptitude of taking instruction as quick and as well (and in a majority of cases more so), as the male part of our species are. Hence, then, the great and paramount right which women claim is an equality on this essential point. That this important right has been denied and neglected in a great degree, comparatively speaking of the whole female sex, for centuries of time immemorial down to the present day, is manifest to all; a circumstance, truly, which involves the mysterious theorem, namely, whence originates and have originated the amount and enormity of vice, crime, and demoralization which have deluged and at present inundates the world, and more especially these United States, to the great detriment of the interests, peace, personal safety, and prosperity of society?

I will now undertake to demonstrate this mysterious problem. Mysterious indeed it may be to some, but to me it appears obviously palpable. In the first place, female education is in most places and cases limited and defective, whereas it should be universal and equal if not superior to men's. Why so? Because from childhood to maturity the mother has almost entirely the responsibility of bringing up and instructing her family.

Comparatively speaking, the children are nine tenths of the time in the society and under the immediate

inspection of the mother. The father is absent, or attending to the ordinary avocations of a domestic or a public life, and consequently he can not devote his time and attention to the instruction, training, and bringing up of his family. Hence, then, all this important task devolves on the mother, who is ever with them, and whose sole care, time, instruction, and solicitude are entirely devoted to their edification, to their mental and physical growth and improvement, and to every thing that tends to improve, extend, and promote their future happiness and well-being. All that the mother knows is communicated to the children; and often, very often, she is more solicitous to procure for her children, male and female, an ample and pure education than their father is. What instruction she received in her youth they know before they arrive at maturity, and had she known more, the entire store of her knowledge would have been deposited in the minds of her children.

This is paramount among the many reasons why women should be amply educated; their children would be educated too; and thus, education and its irradiating beams of splendor, would extend and enlighten the growing youth from generation to generation. Had women a proper pure education, virtue, morality, industry, and the pure love of God (which are the legitimate offsprings of a sound education), would be inculcated in their families; and the hideous monsters,

sin, vice, crime, and depravity (the anti-Christian concomitants of infidelity), would be denounced and extirpated from the land. The torrents of vice, fraud, burglary, thefts, murders, and crime of impurity, would soon disappear, which now seem to increase and generate, and like a pestiferous contagion spread carnage and devastation around, and sadden the aspiring hopes of the virtuous and the good. All this is the deleterious result of the neglect of a moral, literary, and pure education in the female sex of the present as well as the past generation, whereby ignorance, and consequently the vices have been allowed to extend and generate the baneful disease of morbid immorality.

Nothing can ever eradicate crime and demoralization but a true, a pure moral education, and that extended to both sexes universally. Behold its happy results on individuals, on communities, and on nations, which have arisen to eminence, power, and grandeur; whilst none devoid of it can rise at all, and just in proportion to the ratio of moral and scientific education possessed by an individual, by a community, or by a nation, will that individual, that community, or that nation, rise to, or ever arrive at, a climax in the acme of perfection, or of eminence in the world. Behold, on the contrary, savage nations: they rise, they generate, they wallow, and they fall under the penumbral cloud of their own depravity.

According to the present state of demoralization in

this country, the laws of the land are the only barriers against crime; nothing else is feared, nothing else is talked or thought of. If the eye of the law can be evaded, immorality, vice, sin, crime, nor a fear of divine eternal punishment for sin or crime, is ever mentioned or contemplated; not at all.

The youth of our community talks of crimes of a horrifying nature, even robbery, burglary, arson, and murder, without emotion, and ingeniously (the result of study) shows how such crimes might be perpetrated without detection, and to the utter defiance of the law. But never does he once recognize these crimes or any of them to be sinful, or in the least degree derogatory to the laws or commandments of God, nor does he speak of eternal punishment due to sin at all. My gentle reader, this is the unhappy result of the want of a proper moral education. But he goes on, he talks of crime as he would of any thing else without fear, without emotion or dread, unless for the laws of the country. He commits crime, even murder, and all that is contemplated is a fear of the law. He transacts it like any other ordinary business without remorse, or any deterioration from divine vengeance, which the oracles of truth assure us does follow sin, and that "the wages of sin is death." He studiously cultivates a competent knowledge of the use of the knife and the revolver, and with these implements of death his person is equipped day and night.

His unfortunate antagonist (often innocent and unconscious of danger), he provokes to violate the law; and then, dæmon-like, he cuts or shoots him down; and, notwithstanding a murderer in heart, he is acquitted by the law, and goes at large again, a living, moving, acting fiend. All this is for the want of a moral, pure education, and a proper training and bringing up in his youth—and with these, and such emissaries of Satan, our country is infested.

It may be said of me in these few sentences on the deplorable results of immorality (the legitimate parent of crime), that I am too severe, and have run into exaggeration, but I deny the charge. I appeal to the public statistics for the veracity of these remarks. It may also be alleged that the present state of morality is not so depraved in the United States as I represent it to be. I say it is, and I will prove it. I refer my readers, or those who doubt my assertions, to the conscripts of the judicial authorities. There you will find the aggregate number of willful murders for the last year, ending January 1st, 1855, from thirty States and the annexed Territories. The assassinations, convicted, tried, and recorded, were 2,775. The lowest number of convicts in any State or Territory being 30, and the highest 120. Beside this appalling statement, think of the number of murders, which, from the nature and secrecy of their committal, rendered it impossible for the lawful authorities to bring the perpetrators to con-

dign punishment. This is a terrible account of a civilized country, but no less terrific than it is a lamented fact. Beside, there is an incalculable amount of other capital and inferior crime which it is entirely out of the power of the law to recognize or to prevent.

Such, then, is the state of our own country, one of the happiest and greatest gifted countries on the habitable globe. And this lamentable state of morality is not mitigating, but is rapidly on the increase. What is this to be attributed to? And what is the true remedy? This is a syllogism in which the validity of argument is most conspicuously evident, and which involves our very best interests and our most deliberate considerations.

It is palpable that these growing evils must originate in the morbid fountains of degraded ignorance; and that their sources are in the deep recesses of depravity, produced from similar causes, from which the polluted torrents of corruption incessantly flow. The true remedy for these grievances, therefore, is a universal dissemination of pure, literary education, than which no other remedy will avail.

Let the female youth be educated, and trained up fit for her sphere of life, and in maturity, and in due time will she impart it to her offspring. Thus education will increase, it will extend, it will become universal, and its salutary effects will soon be felt in society.

When I say education, I would not be understood to

be confined to a scientific or to a classical education. I would import that a pure, female education should embrace not only literature, but virtue, morality, and religion combined, and all that is found to be essential to the character and dignity of a lady. Of such qualifications then as the lady possesses, so also will her family possess: for a mother conceals none of her acquisitions or her qualifications from her children which are calculated to promote their respectability, usefulness, and happiness in time and in eternity. That remarkable passage in the sacred Scripture is verified in this, "the tree is known by its fruit, and from brambles you can not gather figs," etc. "A good tree produceth good fruit, and an evil tree evil fruit."

Thus from the want of a proper education on the part of the female, generally speaking, the children are allowed to grow into maturity untaught and unprepared to make an honest or a respectable living for themselves, and consequently they become dangerous members of society. So, in succession, do the lamentable evils generate and fructify from one generation to another.

If females were only as well educated as men generally are, there would be a very visible change in society, in virtue and morality, and in the various departments of improvement, etc., connected with their sex and station in life; and the amount of vice and crime would be mitigated, if not extirpated; and virtue

and morality, planted in their place, to the happiness and comfort of the present and succeeding generations. Soon, very soon, would the torrents of vice be stemmed, and soon would society realize the happy results. For wherever education, morality, and virtue are planted, from thence vice, depravity, and crime must depart.

The essential and imperative necessity of Women's Rights in point of education, and every thing in connection with their sex that would tend to promote and elevate them in the scale of being, must be obvious to all who investigate or review the present state of society. It is of intrinsic utility to the world, to man as well as woman. For if men wish to sustain or elevate themselves, they must sustain and elevate women first. When I say Women's Rights, I mean an inalienable right of the sex to an equal share of literary education with the male sex, comparatively speaking, compatible with their respective positions and pecuniary circumstances, and a just and fair participation in every right and privilege, and in the distribution of every right and privilege, pertaining to women in their own sphere of action. This would not at all interfere with men's rights and privileges and happiness in their various vocations of life; not at all. It, on the contrary, would enable women to be the better calculated to promote the happiness of men, and consequently their mutual consolations would be augmented. Women, by being properly educated and trained up in

literary, scientific, and moral studies, would then be the co-equal consorts of men, brought up in a similar manner, and, by course of reason, they would be more intelligent and useful to themselves, their husbands, and families, and to the circle of society in which they moved. They would then be fitted and prepared to fill their places in the community with utility, and humanity would be advantaged by it. This would not only be the means to raise women to dignity and usefulness in the scale of being, but it would raise men also; for surely, whatever elevates one sex, elevates the other, and whatever depresses one sex, depresses the other. *

It has been said and argued by men that a little education was sufficient for a woman. Egregiously preposterous and unholy was the saying—the baneful results of which embitter the cup of human happiness in the present as well as in past generations, and will continue to do so to the end of time, as long as men hearken to the injustice and absurdity of that saying. And never will the torrents of vice, immorality, and crime, which at present deluge the world, be stemmed, until by a general and equal diffusion of a pure elementary, literary, and scientific female education. I would ask the advocates of the above absurd and wicked sophism, how an educated man could properly raise a family from an unlettered woman? They can not answer this query. The avo-

cations of life and business call this man away from home, and he can not attend to the private instruction of his family. They grow up to maturity devoid of education and the other requisites which parents (particularly the mother) should inculcate, because the mother did not possess them herself.

But there is a low, narrow, and contracted, disingenuous cunning in the above unhallowed saying, which some men use and have used as a pretext for not educating the female part of their families, while at the same time they lavished money and riches in profusion in procuring a liberal education for their sons. Now, I would ask the rational parent (father I mean) who is blessed with sons and daughters, as most of husbands are, which sex of his family does he love the better, or which is the nearer of kin to him? He can not tell me. For, as they are all of his own flesh and blood, and as he is bound by the laws of God and consanguinity to love and nurture both sexes of his family, so he must, in obedience to these unerring laws, and in point of justice, make no distinction. Nay, on the contrary, as the female child is the more lovely, and the more delicate part of his family, she therefore becomes the more endearing and the more interesting to him, and demands, if any the least distinction can be drawn, the more tender care and solicitude of her father. She should be cared for as the apple of his eye, as the greatest

gem of treasure and happiness which he could possess, and by neglecting her proper bringing up, he unfits her, in all probability, for the great and meritorious office which nature and the God of nature destined her to fill. Fathers should think maturely how they bring up the female part of their families. If they neglect their early training and education, they send them into the world to entail misery, not only on their own, but on generations yet unborn.

Yet, with regard to this, notwithstanding the female requires the more care and education, still there is a distinction made in education, and very often in inheritance, too, in favor of the son instead of the daughter. The son is amply educated, and at a vast amount of expense, at schools and colleges, until he has acquired a competent, if not a liberal professional, classical education, for fifteen or twenty years; and the lovely and interesting girl, his sister, from the same father and the same mother, completes her education (and is said to be competent), in some country school in a period of three or four years and sometimes less. Her talents, and her intellectual faculties, and her taste, and all her mental powers are as good, perhaps better, than her brother's abilities are, but that ungodly, unjust, and irrational saying, which has got to be proverbial and almost hereditary, namely, that a "little learning is sufficient for a woman," is applied and brought to bear upon this amiable, promising,

and interesting young girl. She probably can read and write a little, has some superficial knowledge of the language of her country, and but little or no idea of figures or calculations, or of any of the advanced sciences so essential to be known by all females. But when the windows of the depository of her mental powers had just been opened, and the beams of instruction had begun to irradiate her intelligent soul, and her glowing genius to generate into ideas, then was she just snatched from school, and pronounced to be educated. A few years elapse, and, according to existing circumstances, she becomes a wife and a mother. In all probability she gets a husband as destitute of learning as she herself is, and they in time raise a large family; and, just as they themselves were raised, in an unlettered state, and imbecility of mind and morals. Thus, by the impious and unholy act of not educating and instructing women as well as men, or at least properly in their own orbit or circle, the morbid inheritance of ignorance is entailed on the human family, with all its deleterious results from age to age.

This lady's brother, whom I have been just describing, is now a professional gentleman of rank and dignity—a governor, a lawyer, a doctor, a theologian, a judge, a senator or congressman. He is making a figure in the active and polite world—no doubt useful and interesting, and eminently good for himself

and for his country; for he was educated so to do, and thereby enabled to develop his natural and talented genius to the highest utility to himself and the world around him: while his fair sister, no less meritorious, and no less susceptible of instruction than he was, is now left to remain in ignorance, comparatively speaking of their two educations—snatched away from school in an embryo state, seven or ten years before her brother was, and forever shut out from the light of instruction; and in this unenlightened state left to raise a family, which she has accomplished with the diligence and love of a tender mother, but which she was obliged to leave as she was left, nominally speaking, without education.

This is but one case, which I introduce for example, out of the many millions of such and similar cases extant in the world. How then can ignorance, vice, crime, and depravity disappear from among us, when men of intelligence, wealth, and honor, will thus neglect the education of the female department of their own household—their own family? Now, I would ask the enlightened man of intelligence and of justice in heart, did this father do right toward his son and his daughter? Certainly not. He gifted one, his son, with the most precious gems and treasures of the world—education, in all its beauties and charms; and he almost disinherited the other, his fairer daughter, of all these precious treasures, and

this, too, in most of cases, unconsciously, without cause or provocation on the part of the female, and without the slightest reflection that he had been guilty of a wrong, or any act of injustice in his own family. But such is the fact; and no less lamentable than it is remarkable, that, because ignorance has grown into a custom, men will thus wrong the female part of their families, and deprive them forever of one of the greatest blessings under heaven—a sound, a moral, a good education. By this act of negligence (for it is negligence more than necessity), in complying with the aforesaid blasphemous saying, and not properly educating the female youth of our country, the hot-beds of ignorance are cultivated and perpetuated—wherein crime, in all its hideous deformities, is engendered and fructifies, to the great deterioration of the peace, safety, and happiness of the community at large.

Let it not be understood that I mean that all females are uneducated. Not all. There are in the United States as well educated and accomplished ladies as there are gentlemen, or as there are in the world—many of whom are now making a conspicuous figure in the field of literature, and proving to the world that, when educated, the female sex can elevate themselves, and will thereby elevate and dignify the whole scale of humanity. This is their great and just claim—their paramount right, which they are

justly entitled to, and which no man of justice can deny or deprive them of. But what are the few who are educated properly in the United States, or in the entire civilized world, to the myriads who are in a manner almost entirely destitute of education? Education is not so equally nor universally given to female youth as it is given to the male sex. This is the first and great right which all women claim and ought to have—an equal share or portion of education, comporting with their position and circumstances in life. Wherever we find an educated lady, her family is educated likewise; and were females educated as they ought to be, the dissemination of learning and knowledge would become universal. Education would have its undisturbed, pure channels to flow in from one generation to another; and crime, vice, and immorality, would surely disappear.

A man who is blessed with a family of children (for that is one of his primary earthly blessings), is bound by every law, divine, human, and natural, to raise, educate, and instruct his family equally in every regard, compatible with his judgment, pecuniary means, and ability, and no more. But in no case is he entitled or justifiable, with impunity, to give more education or instruction to a male child than to a female one, if the female child evince an intellectual capacity, and an equal susceptibility of receiving it. All require education, and ample instruction, in order

to fit and prepare them to live in the world, and sustain moral society. And I emphatically repeat it, that the female requires it as much as the male, and more, as far as regards the bringing up of her family, and the harmony and well-being of society at large.

I appeal now to any refined, well educated gentleman of our country, would he wish to take a young lady for a wife who was unlearned, or who had but a very limited education. If for any peculiar motives (as is sometimes the case in matrimonial contracts), he takes her for a consort in marriage, he will find himself sadly disappointed, in point of society and intellectual intelligence; for, notwithstanding she may be blessed with a prepossessing appearance, with many amiable, kind, and good qualities (which ever belong to, and adorn the female sex), and with a redundancy of affluence, yet she has not been sufficiently educated and refined to enable her to develop those endowments with which she was gifted by nature, in an intelligible, polite, and agreeable manner. Hence, then, his comfort of sociability in his wife (which is not one of the smallest in wedlock), must be abandoned forever. His children grow up just as she is; for notwithstanding he is educated, it is utterly impossible for him to communicate to them the instruction, by example and otherwise, which it is the duty of an educated mother to communicate. He (the father) can not stay at home. The avocations of

life and business call him away, by which cause the family is neglected in their mental improvement; and unless he be a man of independent affluence, sufficient to allow him to employ educated and competent tutors, or to send his family from home for education (which abstracts domestic comforts), his children will grow up in ignorance (perhaps in vice), and remain so, and in all probability entail it to their posterity, all for want of a properly educated mother.

It is not imperative on me, nor is it essentially requisite for me to circumscribe or point out a lady's education. Suffice it to say, that the more ample and extensive her education be, comporting with a lady's sphere of life, the more useful will she be to herself, her family, and to society.

It is manifest from what I have said on this important subject, that if women were universally educated better than they are at present, and have been for generations past, that they would be more exalted and more useful than they can be in their present state, and that society, and civilization, and morality, and every advancement of prosperity in the world would be ultimately benefitted by it.

A lady should be educated to suit the vocation which she intends to follow. But should no note or account be taken of this point, she should receive ample education, moral training, and bringing up, and virtuous integrity, and truthful instruction, to

enable her to impart those delightful attainments to posterity, for on this depends the destiny of generations yet unborn.

It is difficult, and, indeed, impossible, for me to point out the amount of instruction or education which would be necessary and sufficient for every woman; for this must vary with their respective positions in life, with their mental powers and tastes, with their pecuniary means, and with almost every circumstance connected with living. However, for satisfaction to my readers, I will abstractedly direct my attention to a few of the elementary branches of literature, and such of the sciences as, in my opinion, I deem necessary for almost every woman to know.

If an artificer learn any thing pertaining to his trade or the arts, it is essential that he should know and understand it perfectly, in order to apply it properly and to the best utility. So it is in literature; a superficial knowledge of any branch is of little or no use. Hence, then, whatever a lady may learn or study, let her do it perfectly, that she may afterward know how to apply it usefully. It is lamentable that in the elementary departments of female education, they are allowed to advance too rapidly from one branch to another, before they have a thorough knowledge of what they have passed over. Let this not be the case with any one who wishes to procure a sound education. This evil in learning is to be attributed more to the inju-

ditional teacher, than to the pupil. All teachers should know well the ability of their pupils, and should frequently test them on past studies.

Orthography being the first element of education, it is essential to know it perfectly, in order to apply it correctly when required. It is the basis of good reading and correct writing in composition. *Good reading* is a beautiful, as well as an essential attainment, and should be well studied, practiced, and diligently understood by every female. A perfect knowledge of good reading requires much time, instruction from a competent teacher, and an unremitting practice and due attention of the pupil. To read well is a worthy attainment. And when once acquired, the pupil can improve her mind by reading better than by any other mode of private study. By reading attentively we can put ourselves in the possession of the thoughts and minds of others; hence, then, I sincerely recommend it to all females wishing to improve their minds.

Ladies' Penmanship is an acquisition of much intrinsic interest to every female. This should be carefully studied, and learned under the instructions of a judicious and competent teacher. To write elegantly is beautiful in a woman, the attainment of which, merits the best attention and careful application of every female youth. There are too many miserably poor writers in the world, and it is chiefly caused by negligence in the female pupil, and the imperfect instructions of the injudicious

teacher. The angular hand is now the most popular and fashionable for ladies. It is the easiest learned, and when well executed, constitutes a beautiful style of ladies' penmanship. Let it be understood that the limits of this treatise will not allow me to detail, at much length, the properties, rules, attributes, etc., of every science which I intend to point out as essential to be attained by accomplished ladies. This is more the duty and the work of the judicious teacher, than of an humble writer.

Arithmetic should be early introduced to the study of the young female. She will find this a delightful study, and one of the highest importance through life. The utility of arithmetic to the world is sufficient to recommend it to the study of every one. It is the basis of all calculation, scientific, commercial, and artificial, and should be well understood by every female. It expands the mental powers, and ushers itself into usefulness in every department of life.

English Grammar should be introduced to the female whenever she can read properly. The utility and importance of English grammar are indispensable to all who mean to secure to themselves a proper education. In order to communicate our ideas to others, it is essential that we should do it in a correct and intelligible manner, in order to be correctly understood. Hence, then, the indispensable necessity of studying grammar perfectly, and applying it correctly. Without a know-

ledge of English grammar, we can neither speak nor write the language of our country correctly.

Composition should be next commenced by the young female. While progressing with the foregoing studies, composition will make a delightful introductory change. It is essential for every female to acquire a theoretical and practical knowledge of this beautiful and useful study. Here she will first find an opportunity to apply her grammar. It will expand the powers of her mind, and shed a radiance over all she has already learned. Composition, to a lady, is of the highest importance, and often through life will she rejoice at having made a proficiency in the composition of the language of her country.

Whether she be in private, public, or domestic life, composition will prove itself to her to be one of the most useful and delightful studies of her youth; and should she be endowed with a fruitful and brilliant genius, then will the practical knowledge of composition open a spacious and inviting field for her to express her ideas to the world intelligibly. Without the use of this beautiful study, and without receiving the necessary instructions when at school, and without bringing it into frequent practical application, the genius, the mind, the intellectual powers, be they ever so bright and clever, are shackled and enveloped forever. Hence, then, to every female of any taste and genius, who intends to procure an eligible education, I would most

earnestly recommend a thorough knowledge and practical experience in composition. It is as necessary to know how to write our thoughts correctly, as it is to know how to articulate, pronounce, and speak our thoughts intelligibly.

When composition in prose is tolerably well understood, and practiced by the ingenious young female, she should then study the laws and rules of versification. If her genius have any poetical powers, she will find much delight in the composition of poetry. It is the next charm to music, or more properly it is music in reality, for it elevates and enlivens the mental feelings and the very soul itself.

Logic should now be introduced, and blend in all its beauties and charms with the compositions of the young female. Logic contains the doctrine of the science of reasoning. Its powers in the languages, and in argument, are of intrinsic merit to all, both man and woman. When a proposition is made or set forth in any thing, it must be illustrated by logic or it will rarely sustain itself. Logic is the art of reasoning, and without logic we can not reason.

Rhetoric should be with logic combined. They are inseparable companions, and nearly allied to each other. These are delightful and interesting studies for ladies as well as for gentlemen, and should never be omitted from the catalogue of their literary attainments.

By logic, the proposition is opened, made, and in-

telligibly introduced to the audience or individual addressed, and by rhetoric it is made to bear, and drive before it all opposition. *Logic* and *rhetoric* then combine to form one of the most powerful engines which any language can constitute. When this engine is properly applied to any argument it is overwhelming, let the argument be right or wrong. It is by the invincible power of these two sister sciences, that all orators, public speakers, lawyers, representatives, senators, and theologians, carry their arguments and bring them to bear. So great, indeed, is the masterly power of that great lever, rhetoric, that among the ancients it was said to be superstition to study or practice it; but that shallow idea has long since departed from the literary *world*.

Geography is a useful, sublime, and important science, and may be introduced by the judicious teacher at any convenient time, as a concomitant to the foregoing studies.

It is the doctrine of the knowledge of the surface of the globe which we inhabit; and reason must tell us that every one, both male and female, should know as much about the surface of this earth (the place of our being), as possibly can be known. It is a delightful study, and will amply satisfy and reward its votary.

Drawing and Painting, and the construction of maps should be now, if not before, introduced; and to these should be combined the use of the GLOBES.

These are sublime studies and will beautifully expand the mind of the young female. They will strengthen it in what she has already acquired, and fit and prepare it to receive the more advanced and more important sciences.

Botany is a science, but has by some writers been called a branch of natural history. It is, no doubt, historical in its nature, but it is also scientific. It contains the doctrine of the science and history of plants, vegetables, herbage, etc., from the smallest spear of grass to the towering oak that crowns the mountain's brow. It furnishes one of the most delightful and essential studies to the young female mind. That it is delightful in all its departments, can not be questioned; and that it is essential and important in all its bearings and tendencies, reason must infer, since on the vegetation and productions of the earth (which is the province of this science to investigate) our sustenance, our safety, and our lives depend.

There are about nineteen-twentieths of the cooks of the United States, and, probably, of all the world, females; hence, then, the imperative necessity of a perfect familiarity of the female sex with the science of botany. On the knowledge of botany depends much, very much of the personal safety and support on which our lives depend. Then, again, what can be more lovely and agreeable to the tasteful genius and investigating mind of a female, than to acquire and possess a

knowledge of the flowers, the plants, and the verdant herbage which decorate the earth's surface?

Chemistry should to botany be joined; as by the aid of chemistry those plants and herbs already known by botany can be analyzed, and their natural substances discovered to be either of useful or of poisonous effects. By a knowledge of these two sciences all vegetation can be analyzed, etc.

Chemistry ranks among the most sublime sciences of the world. By it we are enabled to discover the component parts of all material matter, even from the simplest on the earth's surface to the hardest rock or metallic substance contained in the bowels of the earth. It is of vital importance to man in all the manufacturing departments of life. There is scarce an operation pertaining to any manufactory where caloric, liquid, or steam is requisite, but chemistry is applied. It is a most interesting study for ladies.

Cookery should be studied before or after botany, and, if convenient, before chemistry. This is an essential study for all females to be familiar with, and should be made a school study. The art of cookery should be taught in every school, as any other art or science, and should be read in common, as any other book, in every house. But it is a lamentable fact, that these books, viz., cookery, chemistry, and botany, are not found in every house,

nor in every school, particularly in the interior of the country. Cooking, like farming, is accomplished and learned from and by example, more than by scientific principles; and hence the many thrilling accounts of death by accident from eating vegetation, and vegetable roots, containing poison sufficient to destroy human life. If these important sciences were studied at school, and reduced to practical operation at home, under the superintendence of an educated and judicious mistress, or mother, few, if any such, accidents would transpire to be recorded.

Philosophy is the next study, but might be introduced to the young female before chemistry. It ranks among the sublime and most important sciences, and will open a beautiful and expansive field for the young female aspirant. Its doctrine is to investigate all material substances, and even some things which are imponderable. From the smallest atom to the greatest mass composing the earth—all matter, motion, force, intensity, velocity, attraction, gravity, electricity, galvanism, hydraulics, hydrostatics, pneumatics, accoustics, optics, caloric, cold, winds, tides, etc., all are investigated by philosophy—also, all mechanics, engines, and machinery.

Formerly this grand and great study was but little known, but now it is common in every school, and should be used, read, and studied in every family. Like other sublime sciences, it was confined to the

walls of colleges, and none could attain it but the opulent and wealthy. But since the impetus given to education in these United States, by the establishment of schools, and the consolidation of a school-fund, which tend to disseminate education universally, philosophy, and many of the other sciences, have reached the common schools, and the domicile of the humble farmer and mechanic.

I most earnestly recommend the study of this science to all females. It will expand the mental organization, and amply reward all the time and pains given to it in the attainment.

Astronomy being the next grand science in pursuit, it is worthy all the attention that the young female can bestow upon it. It is one of the most sublime sciences—than which a more delightful field was never opened to the investigating mind. It may be said, indeed, that females have no need of the knowledge of this study. Why not? Is this science beyond their capacity to understand? Certainly not. Well, then, why withhold it? I say, a lady should know it, and it should be taught in all female institutions. It expands the mind, and enables it to comprehend, in the solar system, the immutable laws of omnipotence, and the inscrutable power of an eternal Jehovah. By this great science we are enabled to soar into the starry heavens, and there range, expatiate, and ruminate among the moons, the satellites, the

constellations, and the planetary organizations which compose the solar system. And there we behold our own nothingness, and conspicuously see and adore the eternal and infinite Deity. If the question dare be put to require a proof for the eternal existence of God, let the curious investigator look into the solar system, and there he will be satisfied when he finds himself lost among the stupendous works of the Almighty, and there palpably views his own insignificance.

Astronomy is of vital importance to the world. By it the periodical changes have been accurately discovered, the times of the revolutions of the heavenly bodies, the periodical influences which those bodies have upon the earth, the true longitude at sea, and many, very many, important events and discoveries have been brought to light, and reduced to practical utility, by astronomy—all of which tend to promote the happiness and convenience of the human family. How consoling it is to the benighted mariner, when, after a violent storm at sea, he can, by taking an observation of the sun, moon, or some of the fixed stars, find accurately, by a simple calculation, the true longitude—whereby he will be enabled to tell the distance made good, the latitude he is in, and the distance he yet has to sail to reach his destined haven.

On the skill of this mariner, remember, depend the

many valuable lives on board—his own life, and much goods and merchandise, all of which would be inevitably ingulfed in the deep, were it not for the skillful application of these grand discoveries, and the knowledge of that sublime science, navigation. Since a knowledge of these sublime sciences is useful and edifying to the mind of a man, why not consolatory and edifying to the mind of a woman? I admit that a woman can not, nor does she wish to, become a mariner, nor an operative astronomer; these things are out of her sphere of action; but, notwithstanding, she could very well acquire a competent knowledge of the science of astronomy, or any other science, which would enable her to teach them to others, and be the means of disseminating knowledge, while it would console, expand, and elevate her own mind. With these few remarks on astronomy, I would earnestly recommend it to the female sex, as being one of the most sublime and delightful studies for both male and female.

Mathematics next presents itself to the inquisitive student. Although most of the sciences of which I have been treating are derived from mathematics, yet after those sciences have been studied, *Euclid's Mathematics* should be carefully investigated. In ages gone by, mathematics was said to contain all that was necessary for man to know with regard to quantity, number, and magnitude; but the science of natural philosophy, being reduced to practical utility, is found to contain

(with regard to mechanics, matter, and motion), equally as much important usefulness as mathematics. There are many other branches of polite, domestic, and literary education with which the accomplished female should be familiar, in accordance to the vocation of life she intends to pursue. These she will easily discover, such as belles-lettres, needle-work, etc. There are some of the sciences which I did not deem fit to recommend to the study of the young female, being out of their sphere of action. Of such is navigation, surveying, guaging, mensuration. The knowledge of mathematics, however, I most earnest recommend to the study of young females, whether they may intend to pursue teaching in future life, or any other avocation. There is no science better calculated to expand and strengthen the mental organization than is the mathematics. As most of the other sciences have their origin in, and are derived from, mathematical origin, the study of Euclid throughout, will very much assist and strengthen the young pupil.

Classics next falls under the consideration of the young female student. Notwithstanding the aspiring young lady may have taken a regular course of English and scientific education, yet to accomplish an ample and liberal attainment of knowledge, she must give her attention now to the classics—Latin, French, Greek, etc., or such other language as she may, or her parents or guardians may deem most useful to her in future life,

in due accordance with position in society, and position of locality. If she intend to pursue the profession of teaching, she should by all means acquire a knowledge of one or more languages beside the English. I speak here with regard to the female youth of the United States, whose established language is the English.

Some precipitate thinkers may here remark that the course I have been describing for the young female, embraces too much, or more than is necessary for the education of a female; but I would reply to such *thus*: I admit that many ladies of merit and dignity have not probably learned all that I have pointed out, and many, very many, have learned more; but the young lady who has received such an education, or even less, combined with morality, integrity, and virtue, whether in private or in public life, can, and in all probability will, elevate herself in society, make herself useful to the community around her, and transmit her education to her posterity to be entailed on generations yet unborn. The uneducated female must remain in her present position in the scale of being, let that be wherever her destiny has placed *her*.

That the dissemination of literary and moral education for both male and female throughout these United States should be universal and co-equal, I have already mooted; and the great obstacle to be surmounted in this regard, is the want of properly organized female schools and colleges in this country, and the over-

looking or misunderstanding of the State Legislatures and Congress in not propagating and establishing such schools. The reader may probably reply to me that these honorable bodies have done their duty in establishing colleges and free-schools for universal educational purposes throughout the Union, open to both sexes. True, they have done a laudable and honorable work to themselves and to their country in establishing free-schools and raising a school-fund, and have opened the doors to all, to the female as well as to the male youth of our country. This is laudable and praiseworthy, and never did education advance in this or in any other country with more rapid velocity than it has done here since its recognition and establishment by legal authority. Its ample strides toward the acme of perfection, and its unparalleled progression, now stand up as a mirror to the civilized world.

And what are the happy results of this development of literature? It is the present enjoyment of all that is great and good to constitute the well-being and comforts of a free people. By the development of education, the Arts and Sciences have been cultivated among us; commerce has extended from shore to shore; the country has been enlarged and preserved in tranquillity, and riches and happiness abound. These blessings and their concomitant comforts are the happy results of education.

But, to return to our city schools: they do not

constitute institutions fit and proper for the female youth to receive a sound moral, virtuous, and ample education. It is true, a female might receive the rudimental or elementary part of her education in a city school, but no lady ever received a complete education in one of these schools. There are many things pertaining to a lady's education which are not taught in those schools at all. It is preposterous to think, or say, that a lady could acquire or complete her education in such a place. I have taught and conducted some of those schools, and I approve of them as far as they justly merit; but they are not the places properly adapted to give a female a pure moral, virtuous, and ample education.

The Legislature of the United States is to be lauded for what it has done for the universal advancement of learning, but the work is only in its embryo, it wants a perfect carrying-out or completion, in order to make it applicable to the female sex and of universal utility. These schools were established and thrown open for the education of both sexes of the youth of our country. This was egregiously wrong. In whatever city, town, village, hamlet, or district, a free school has been established for the reception of both sexes, there should have been one established exclusively for female education, recognized by law, and conducted by a female principal and female assistant teachers. In whatever city, town, etc., there has been a number of free-schools

organized for the reception of both sexes, one-half of these in number should have been ordained for female education exclusively, and by no means should the sexes be allowed to commingle together in city or in any other schools. As there are as many female youth numerically speaking, as there are males, there should be as many female institutions by law established and sustained by the school-fund, as there are male institutions sustained by that fund. Such institutions should be propagated and established by law throughout the extent of the United States, which is not the case. I know there are many excellent female institutions of learning in the United States, but these are principally supported by their constituents, and by private individual contract. Those parents and guardians who will not allow their daughters, or those under their care to enter a city school, must and do sustain those female literary institutions at an enormous expense for board and tuition, without any aid whatever from the school-fund. This is a grievance of no small magnitude. A man may send his sons free to the city schools and receive a free education, let him be rich or poor; but his daughters, in order to secure to them a pure moral and literary education, he is obliged to send to some female institution (perhaps some hundreds of miles distant, if he live in the interior of the country), and sustain them from his own pecuniary means. This can be accomplished by the rich, but the poor man's daughter

must grow up into maturity without education, unless at the hazard of endangering both morality and virtue. I might here expatiate and use language on this part of my treatise, which I will evade. Suffice it to say, that a pure and appropriate female education can be acquired only at a pure female institution, established and solely conducted for the purpose of female instruction.

Female principals and teachers of schools should be procured, and preparatory schools for properly educating them in every branch of literature pertaining to a female education. In such schools the aspiring female youth, wishing to become teachers would thoroughly graduate, and fit, and prepare themselves competently to teach their own sex. In this way, female education would soon be promoted; it would receive a fresh impetus at every succeeding period and session, and its salutary influence would soon be a blessing to society.

There are many, very many females now of high rank and dignity, who are acquiring a liberal education, but not at the expense of the State or the commonwealth, not at all; it is at the immediate expense of their parents, or out of their own pecuniary means. But what of the myriads of female youth in the interior, who are not able to avail themselves of this advantage? They must either go without education or go into the district amalgamated schools. In this regard, female

education, the indubitable *right* of the *female*, is either ill-gotten, lost, or neglected. These things ought not so to be.

The inalienable right of a female to an equal share of education, is palpably plain and just, but in this respect the female youth of our country are not fairly dealt with, by the legislature of the commonwealth. The pride, the glory of our country (and every country) is neglected. The consort to man and his co-equal, the mother of humanity, is left in the shade, in accordance to the old adage, as false as it is wicked and absurd, namely, "that a little learning is sufficient for a woman:" a saying which has proved itself to be one of the greatest curses which humanity is enduring.

This subject has lain dormant for centuries, and the consequent evils still germinating. From age to age, from generation to generation, the deleterious effects of this unhallowed saying have been transmitted down to the present time.

I must admit and acknowledge that this is a difficult subject to discuss, as many will say in contradiction to my statements, that the matters as regards women are perfectly right; but I must deny it. I think I have explicitly shown and clearly demonstrated the sources from which vice, crime, and immorality flow, to the great detriment of social happiness and safety, and palpably proved them to be engendered in the

morbidity of ignorance, through the neglect of a pure female education.

Men of talent and ability; ladies of learning, dignity, and influence, and all who are deeply interested in the peace and happiness of society, and the extirpation of crime, vice, and depravity from the land, and all who wish the advancement of education and its consequent happy results on the rising and succeeding generations, should discuss the matter maturely, agitate, publish, and fulminate the reverberations of the acclamated rights of women, into the ears and understandings of the various State Legislatures, and Congress, proclaiming and demanding a bill to be brought into that honorable *House*, and passed, and ratified, securing to women their just and equal rights and privileges with the male part of the community, in every thing pertaining to their sex and station.

This procedure should be commenced by petition, from the various cities, towns, etc., in the various States of the Union, to their State Legislatures, and transmitted from them to the representatives in Congress, who would immediately embody them in a bill comprising all the demands and wishes of the petitions. This bill properly conducted and advocated, would get a hearing, and the rights of women would no longer be denied them.

This would not only elevate women in the scale of being, but it would elevate man also. If this or some

other measures were adopted, and the united voices of the influential and dignified ladies of the United States come before the honorable Congress, their just demands would be freely granted, the bill would pass triumphantly into a law, and the present position of women would soon wear another aspect. Ample provision would be made for the education of thousands of our beautiful and interesting female youth, who are now obliged to attend the amalgamated city schools, or grow into maturity unlettered and untaught. The aspiring genius of talented young ladies would lead them on to be teachers, and principals of colleges, and female institutions of literary character and dignified celebrity; and the whole of female education would be taught and acquired within the precincts of female jurisdiction.

This is the way that female education should be acquired. This is the way that female merit should be elevated and appreciated, and the very sure way that pure, moral, and literary female education can be attained; and the way that religion and virtue (those darling gems which constitute the female character) would be sustained in purity, and transmitted unsullied to posterity.

By an active and ingenious organization of female institutions, recognized and sustained by the government of the country, the phalanx of humanity, male and female, would be elevated and enlightened; the

dissemination of knowledge would be accelerated, and societies and communities would rejoice and congratulate the prosperity of each other. If this, or such a bill were introduced to the House even for educational purposes alone (which is indispensably necessary), other amendments would follow and be annexed to the bill, granting and securing to women their just and lawful demands. It may be asked here what more rights do women want? They do want more; for notwithstanding the right of equal education is paramount, they want and are justly entitled to an equal distribution of all and every privilege, and remuneration for manual labor, etc., comparatively speaking with men; still in due compatibility with their sex and sphere of action, and not otherwise. If women were universally educated, they would then know their rights and what to demand; but at the present day, in the enlightened age of the nineteenth century (a lamentable fact, and as true as it is lamentable), it is only a minority of women who know their rights. In the various points and modes of manufacture, have women their rights? Certainly not. Witness the amount of manufacture made and executed by women; but this is almost impossible to be calculated, for, comparatively speaking of the finest manufacture of all kinds of merchandise in this, as well as other countries, they are almost exclusively accomplished and executed by the manipulations of the delicate

female's plastic fingers. The silk, the muslin, the edging, the lace, the lawn, the hosiery, the gloves, and almost the entire of male and female attire, emanate from the labor and industry of the patient and ingenious female. Wherever fineness, taste, and delicacy of texture are required in the manufacture of goods, there must women be; but in no position of business or labor is she remunerated equal to man. Notwithstanding her performance and execution of the manufacture may be superior to man's (which is often the case), yet pecuniary remuneration will be less, both in the manufacturing and in the making department. Is this an equal distribution of rights? Certainly not, yet it is a very fact.

A tailor will pay a man double, or perhaps more than double, the sum he will pay to a woman for making the same kind of garment, and sell the female's make to the customer at the same price he will sell the man's make. Here he enriches himself at the expense of the depression of the female's labor, and thereby monopolizes on the rights of women.

And so of all other mechanics who manufacture fancy and fine goods. In many, very many kinds of fine manufacture, the female can excel the man in the execution thereof—yet, in no instance, will she be remunerated equally. This is a sophism which has been practiced time immemorial on the

rights of women, as unjust as it is disgraceful to man; but it is often met with a false logic, namely, that women do not execute the work as well as men do. If this be true, why employ women at all? It is not generally so; for, as I have said, in many instances, particularly in fine manufacture, they execute the work better than men do. But in no instance do they receive the same remuneration. Glaring injustice to man's co-equal! Why not the law of the land regulate this imposition of man's ignoble chicanery on the rights of women, and if she execute work the same as a man, why not entitle her to a similar remuneration? But the law is dormant on this important subject, while the flower and the vitality of the country must and do suffer.

How, then, is this sad grievance to the female sex to be remedied? By a due organization of every right, pertaining to women, being made and recognized by judicial authority, and by having the same ratified by law—which would entitle women to demand the same remuneration for all kinds of manual labor as men do.

It will be probably said that on this condition women will not be employed. This can not be the case, for the amount requisite of manufacture must be done and executed, and there is not male labor sufficient to accomplish it. Hence women must be employed in the various departments of manufacture

which are best adapted to their sex and manual dexterity.

There is another grievance of no small magnitude which women labor under, namely, they are disfranchised by law from voting at all kinds of elections. The widowed lady or the unmarried lady is bound by the law to pay taxes if she possesses property, and disfranchised, by the same law, from having a voice in sending a candidate to the legislature, or a representative to Congress, to legislate and make this law. This is preposterous injustice! Here are two conflicting opposites, and must involve an error. There are very many ladies in our country of superior judgment and mental abilities to men who vote. There are many possessed of education, riches, and honor, and very many as capable of giving a vote on judicial or other important matters, as men are, and yet all are simultaneously excluded! All are universally disfranchised! I can not see the impropriety or iniquity of a qualified lady giving a vote. It may be argued that it is unbecoming for the sex, and moves a lady out of her proper orbit. This is palpable nonsense, which all rational men and women will discard. A lady may with the same propriety vote that she will transact any other private or public business. And should the act of voting publicly be objectionable to either sex, a more appropriate mode could very easily be adopted: that is, let there

be females selected and qualified to receive votes, in fit and proper places, apart from the polls of men; and thus, in due accordance to this adaptation, could the entire female suffrage be obtained, to the great satisfaction and just entitlement of the whole female population. This would not at all be making any inroads on the rights of men. It would verily be an equal distribution of justice to all, as far as regards the matter in question.

Let it be remembered that, notwithstanding I have, on the foregoing page, advocated the right of women voting at elections, yet it is not among their claims or demands. They want to have no interference with governmental affairs whatever.

With regard to what women do claim, they must bring the matter to issue themselves. Let them agitate, and send into the State Legislatures and into Congress, their claims, embodied in petitions, from every State and Territory, and their demands will obtain a hearing, and yet be granted. Their grievances will be ameliorated, and they will triumph in the achievement of one of the greatest blessings that ever humanity enjoyed—that is, equality, freedom, and inalienable rights to all. Generations yet unborn would hail the achievement, and its vital advantages to both sexes would be experienced and lauded in the present age. Literary and scientific institutions, as if by magic, would grow up. Females would be

active, vigilant, and persevering (as they are ever found to be), in the various departments of society, and the beneficence of Providence would crown their labors with success. That women would be not only more useful to themselves, but to man also, by being equally educated with man, and by enjoying equal advantages and privileges in the general scale of beings, is an axiom which needs no demonstration. Throughout all the ramifications of society, wherever woman's labor, industry, rights, and authority to rights, have to compete with man's claims, their equality is despised, their rights are trampled on, and their labor and industry are always taken in the minimum ratio of estimation or comparison. Thus their inalienable claims are made to dwindle into insignificance.

Those grievances of which I have been treating are not of recent origin. They have been engendered centuries ago—first in savage and barbarous nations—they migrated from Asia and Africa into Germany, from thence to England, and from England to the continent of America. And now, at the present enlightened climax of society in the United States, it has almost become proverbial that a little education is sufficient for a woman. This unhallowed expression was and is the fountain from whence female degradation flowed, and continues to flow, and from whence degeneracy continues to inundate the great western continent. When

shut out from the light of instruction (at least from a liberal education), comparatively speaking, the female sex and their succeeding offspring must live, grow up, and wallow under the penumbral cloud of morbid ignorance. This may meet with opposition from the precipitate thinker, and probably be sneered at by the pedantic demagogue, who would scout the polycarp, that a woman should receive as much education as a man, or have any voice in public matters of business, commerce, etc., whatever. But I care not for that. I can and will sustain the argument, based as it is on justice and on truth, on utility, and on the universal good of man as well as of woman. So long as woman must remain in her untutored state, she can have no voice or influence in matters of general and public good, because she is thereby rendered unable to develop her genius, or reduce her clearest ideas to operative utility. But let woman be amply and equally educated with man, and then, if she do not act herself, she will at least assist him, in all and every the intricate matters as touching the importance of the commonwealth and domestic happiness.

There are two grand spheres in the great scale of humanity: one, in which the woman circles smoothly; and the other, which is allotted to man. Nor is the female less tenacious to keep her orbit than the man is. As the law of universal gravitation directs and

controls all unorganized matter, so does the law of mental capability and physical power control and govern woman in her sphere of life, destined to whatever it may be. The law of nature, in not being bestowed upon woman in point of physical power to a similar degree with man, is no criterion to judge of the mental organization; neither can it be considered any inimical favor of endowment in the beneficence of Divine Providence, who, in his inscrutable wisdom, suited both sexes perfectly to their respective spheres of action. While he endowed man with a degree of superior muscular power, in due accordance to his particular avocation of life, he was no less beneficent to the woman, in bestowing upon her a superlative degree of personal beauty, a prepossessing external appearance, a finer symmetry of organic system, a clearer perceptibility of mind, a nicer acuteness of feeling and touch, a superior capacity and adaptation of taste, a higher degree of sympathy and affection, a greater love of morality and virtue, and, in fine, a super-excellency in all the traits and attributes of personal and mental faculties which constitute the human character.

Notwithstanding, it is conspicuously evident that woman was not destined to fill man's place in the scale of being; but it is egregiously preposterous to think, or to say, that woman is inferior to man in point of excellence in either body or mind. While

man is made and endowed with qualities which enable him to brave the danger, and endure fatigue, woman, his faithful consort, is endowed with fascinating charms, and a prolific genius, which enable her to cheer and sustain him, and change the worst adversity in life into a tranquil, sheltered covert.

The intricate cogitations of study, the elaborate struggles, and combats of external duties, and the various avocations of employment, seem to be the fitly destined province of the male part of our species, while the precincts of domiciliary ministrations, and the all important duty of promoting generation, fall to the lot of the female sex. But, on the other hand, because a woman is not destined, nor equivalent to perform in the elaborate sphere of action as man does, is she not destined for as noble, yes and more noble purposes? Most assuredly she is. Is she, because her organic system, her lovely person, is more delicately formed than man's, is she not to be educated and trained up, and cultivated in order that she may be enabled to develop those latent powers of genius and mind, which will undoubtedly make her more useful to herself and to succeeding generations? Are her faculties (which are equal, and in some cases superior to man's) to lie dormant for life, and entail on posterity the same misery as she is now doomed to endure? Is her genial spirit to bloom only for a moment, and never to be invigorated by the light of instruction,

the only sure mode of adapting it to useful requisitions? In due accordance to the mental abilities of the mother who rules the domicil establishment, will its inmates be. If she be educated, mild, moral, virtuous, truthful, and benevolent, they will be so too. If she be desperately wicked and uncultivated, they will be demoniac in all their actions, and poison the atmosphere of domestic happiness, spreading the baneful contagion as far as their influence will extend. Seeing then that the woman is the main lever, of not only her own household, but extending to the surrounding community, and perpetuating her example to ages yet unborn, how essential it is, that *she*, the presiding angel of domestic and public happiness, or the dæmon of carnage to social consolation and weal, should as far as possible be made a fit and proper instrument for so important a design; a design on which the present and future destiny of humanity entirely depends.

That women is the acting and presiding angel in her domicil, is an incontrovertible fact, as is manifest in her domestic principality, which either presents a scene of order, or of chaos, of beauty, or of deformity, in accordance as she is enlightened and elevated, or obdurate and ignoble. Who, then, can question or dispute women's influence in the great scale of being, when it is so palpably conspicuous in every dwelling which is blessed with a female principal; when it is

equally obvious in public as well as in private life. We see in every grade of existence, from the monarch to the humblest servant: even in silence and unseen, do the wisdom and influence of a woman modify the character and dignity of her husband, and often, very often through life, does she prove to be to him the greatest protection, and the strongest barrier in his way to vice. Her counsel to him is the balm of Gilead, and truly should she be reckoned in the words of Solomon, "a virtuous women is a crown to her husband." Her very breathings are inhaled by her children, and whatever she be for good or for evil, they permanently will grow up and become. Education, then, is the important point at issue, that the rising youth may receive it and become useful members of society. Education, in order to become valuable, should become appropriate and universal.

Throughout all ranks and divisions of community, and the entire organization of humanity, we every where find (but in a peculiar degree in the civilized circles of society), that woman is fitted and gifted by nature and the God of nature, to fill her place in the most important, as well as in the most trivial departments in which she may be destined to act; and peculiarly gifted, by the beneficent Creator, with the most beautiful and delicate gems of character.

Hence, her training and education, then, should be in accordance to the importance of her position

in the scale of beings, which, I must say, is not only equal to, but paramount of all others. Her education should be such at least, as to render her happy to herself, to be of utility to society, and fit her for all the practical, domestic, and public duties devolving upon her, and which she is in a high degree compelled to discharge through life.

It is a lamentable fact, and as true as it is lamentable, that the female youth of our glorious, free, and independent country (with but few exceptions, comparatively speaking of the entire community), grow up without a sufficient degree of attention being given their mental or their physical development. Their minds, although ever so susceptible of instruction, are generally undisciplined with the study of any useful or scientific subject, sufficiently long enough to make them thoroughly acquainted with it. Those brilliant powers of intellectual understanding are seldom or ever excited, or brought into intense or vigorous action; and those finer tendencies and refined taste and feelings of the female sex peculiar to themselves, which, if properly instructed and kept in reserve, would most powerfully aid the noblest acquisition, are for the most part neglected or called forth at the expense of every other.

Thus, nominally speaking, the solidity of profound female education is lost, and the mind is filled with the mere ephemeral transitions of the day. What

hope, then, in such a case, has a husband, or what implicit confidence can he have in such an one for a wife, whose affections he must philosophically judge to be as slight and as frail as the superficial framework of her mental attainment? What alluring or captivating inducements, or more explicitly speaking, what intrinsic qualifications does she possess to enable her to undertake the high and all important responsibility of a mother? How can she think to sustain herself in society, so as to embellish and improve it, and elevate herself and family in that degree of dignity to which they may be entitled?

So far as her influence extends (if she be entirely uneducated), she becomes dangerous and injurious to society, and entails to the community in which she circles the baneful inheritance of vice and depravity. This germ of demoralization does not become extinct at the dissolution of its progenitor, not at all; it is engendered and will fructify, and cloud the prospects of ages yet unborn. Why thus is an uneducated mother so dangerous, when, in all probability, she is blessed and gifted with the best of mental faculties? Because her mind, from the neglect of a due youthful education, literary, moral, and virtuous, has become barren, sterile, and obdurate, yielding nothing but a hideous wilderness of brambles, which, torpedo-like, withers all that comes beneath its influence. The society of her own domicil will never sustain a

standard, but one as low and degraded as that of its unhappy directress. Such an one lives but to die, and when removed from the world, no traces can be seen on her neglected path, but such as stigmatize her existence, and blush her progeny. Her contracted life is like the transient arrow which leaves no impression on the atmosphere through which it wended its precipitate flight.

But, on the other hand, were woman rightly educated, and truly trained up in her allotted sphere, she could attain a degree of perfection not to be excelled in this side of heaven. She would stand the highest of all human beings in dignity and worth, were she to receive a proper culture of mind; and then, corresponding and attendant goods would multiply motives conducive to her own self-happiness and respectability, and place her in a position but a little removed below the angels. Beside the neglect of education in the lower circles of female society, *luxury* in the higher circles is equally baneful in producing effeminacy of character and degradation of principle. The canvas of the historic page of the United States is conspicuously blended with these evils. The effects of luxurious excess, were it practicable to bring it to public investigation, would surpass the wildest flight of oriental fable.

This is most conspicuously obvious in the large cities of our commonwealth, occasioned by luxury,

excess, and idleness, which have become common and diffused throughout our wide empire, by the power of the railway and the steam impetus.

Were female colleges and female institutions of learning organized and established throughout our country, the case would be otherwise than at the present.

Young females of aspiring genius, opulence, and dignity, would be busily engaged in scientific, or some useful study, and graduating for some important vocation of life, who are now traveling the country for pleasure or levity, and who will return with heads empty as their purses, without doing good to themselves or others. Traveling is essential; but, when carried to excess, it becomes an evil.

In my delineation of studies and sciences appropriate for the female sex, I omitted much description and many important theories; namely, Physiology, Metaphysics, Phrenology, Anatomy, and the Circulation of the Blood. All these are essential and sublime studies, and should blend in the catalogue of the accomplished female's education. Music I also omitted, which is one of the most ancient as well as the most sublime and endearing sciences which ever engrossed the attention of the young female. Among the many myriads who study music, there are but a few who become competent musicians, a manifest proof that there are but few who are

gifted with, or possess the requisite genius, taste, and mental abilities, to acquire a theoretical and practical knowledge of this delightful, but intricate science.

I am now drawing to the close of this important thesis, and must condense my thoughts in accordance to my space; but I repeat it emphatically, and it is an undeniable fact, that the currents of vice, crime, and immorality which have deluged, and are now inundating, the fair face of our country, can be stemmed only by a general literary and moral female education. Educate women in youth, and they will keep their proper sphere through life. This will dispel the blighting miasma from the fragrance of our glorious Republic, and the banner of freedom shall wave unsullied in the blue arch of heaven.

From the nature and the delicate organization of woman it may be readily inferred that she was not intended for elaborate struggle, nor extreme manual labor; but in all ages, according to her physical and acquired mental abilities, she has manifested a higher degree of usefulness to the world than man. Admitting that she was entirely exempt from the active and troublesome cares of political life, from which the responsibility of a domicil would in most cases exonerate her, still I would invest in her (if educated) the high honors of advising and guiding her husband in a wise and just administration. She would form

the minds and shape the deportment of those who take upon them (whether husband or son) the great responsibility of political office.

As woman is the active and real agent of the glory of man, so it is her plastic hand and ingenious intellect that alone can mold and modify him for the genuine purpose of the nation.

While man is the active governor—woman is virtually the real mother of the State.

Therefore, if we would have moral, true, and dignified rulers of our country—if we would secure to our fellow-citizens the attributes of intelligence, worth, and honor, we must first elevate the mental, the moral, and the religious condition of women.

In the foregoing pages, I have endeavored to illustrate the force and happy results of a thorough female education on the present and succeeding generations of both sexes. The time is at hand when the elevation of the female sex must receive a powerful impetus and due consideration, as being the only means whereby social happiness, safety, and prosperity to the commonwealth can be sustained and promoted. The accomplishment of this improvement in the condition of society will disseminate education and knowledge—it will dignify and elevate the entire community, from the humblest domicil to the most magnificent mansion; and monuments of fame will yet arise to perpetuate the memory of illustrious

personages who will make themselves accessory in the achievement of this laudable requisition.

It will be said that vice and depravity prevail among the female sex as well as in the male department. I admit it. But what is the cause? For want of a proper training and a proper bringing up. In the absence of education, and wherever the dark waters of ignorance flow, there will the alluvian mounds of decomposed morals accumulate, and there will the germs of corruption engender and fructify. But with regard to the aggregate amount of crime committed, the major part is on the male side of the question. Yes, decidedly so. If it were possible to accumulate the amount of crime attributable to the female sex from the creation to the present day, and place it on the scale of a balance, and on the opposite scale place the accumulated enormous mass of crime committed by men since the same beginning, the latter would preponderate quicker than a sheet-anchor if cut loose from a cable's end, would sink to the bottom of the sea. Such is the incompatibility of the contrast, that a woman's depravity may be said to be original innocence, comparatively speaking, with the wickedness of man. As a proof of this (if proof be necessary), witness the conscripts of the judicial authorities, where they palpably show that nineteen-twentieths of the inhabitants of jails, penitentiaries, and States' prisons consist of the male sex.

But I am not looking for crime. It is a deplorable fact, that there is existing, and being perpetrated, too much crime on both sides of the question. It has been my primary object throughout these humble pages to adopt the measures and point out the methods whereby crime and depravity might be obliterated and extirpated from among us, and if I can but be in the least degree accessory in the accomplishment of this achievement, I shall think my time well employed.

I implicitly believe and must reiterate it, that there is no other way, unless by the interposition of Divine Providence, to exterminate immorality and crime; but by the propagation and thorough organization of a system of pure female education.

Is there a man on the face of the civilized habitable globe; is there a man under our glorious and free institutions on the Continent of America; is there a man who mingles in the society of men, who would deny the female sex a just and equal participation in literary education, and in all the advantages and privileges pertaining to their sex and station, and thereby trample on *Women's Rights*? If such an one live, let his name be erased from among the names of honorable and enlightened men, and let it be indelibly inscribed on the catacombs of infamy and degradation, and filed in the archives of oblivion and shame, and deposited in the lowest alcove of

eternal perdition, *never, never*, to be opened or read, but by his Satanic majesty, to bring to his reminiscence that an emissary of his, a slimy reptile in human form, once infested this earth, denounced by all who knew him, and anathematized by the world.

But it is to be hoped that such a man does not exist.

It is my sincerest wish that literary, scientific, and moral female education may be established and propagated from State to State, and organized from shore to shore, from the Atlantic's margin to the wide Pacific, and to the interior of the remotest Territory; that institutions of celebrity may grow up and be recognized by law, and be sustained by the fostering hand of our glorious Constitution. Convinced as I am, that the dissemination of universal female education will support the pillars of morality, will diffuse knowledge, which constitutes the power of protection, will promote happiness, peace, and personal safety, and will eventually result in elevating the present and succeeding generations above a mediocrity on the scale of humanity.

I shall consider it my imperative duty, and one of my happiest desires, as long as vital air shall animate my physical system, and genius shall supply my mental organization, to write and to advocate the inalienable *Rights of Women*.

CONCLUSION.

In conclusion to the foregoing abstract on *Women's Rights*, I will add that the brevity of my limits would not admit a sufficiently lengthy investigation of each essential and particular point, as touching the vitality of the whole; but I would at the same time request my readers to draw such inferences from the attributes of the subject, as will warrant them in judging impartially, and whereby they can conspicuously behold its intrinsic merit, and the important necessity of elevating the position of the female sex universally.

This can only be accomplished by efficiently carrying out the measures herein adopted, for the general dissemination of a moral and literary female education.

By this laudable achievement, the human family, male and female, would be elevated to a climax approaching the acme of perfection in the great scale of being, arts and sciences would extend, commerce and manufactures would increase, peace and tranquillity would abound, and the blessings of a bountiful Providence would descend upon us.

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